

A SHORT and PLAIN
INSTRUCTION
For the Better Understanding of the
LORD'S SUPPER.

WITH THE
Necessary PREPARATION required:

For the BENEFIT of
YOUNG COMMUNICANTS,
And of such as have not well considered
this HOLY ORDINANCE.

By the Right Reverend Dr. *WILSON*, (P.)
Late Lord Bishop of *Sodor and Man*.

L O N D O N:

Printed for J. F. and C. RIVINGTON, Booksellers to
The SOCIETY for Promoting Christian Knowledge, at
the BIBLE and CROWN, No. 62, in ST. PAUL'S
CHURCH-YARD.

[Price Six-pence stitched, or 2*l.* 2*s.* an Hundred to
those that give them away.]

MDCCLXXXVII.



A S H O R T
I N T R O D U C T I O N

To the True Understanding of the

L O R D ' s S U P P E R ;
W I T H
P R E P A R A T O R Y D E V O T I O N S

Intended for the Use and Benefit of

Young C O M M U N I C A N T S.

S E C T. I.

THERE are two Holy Ordinances or *Sacraments*, appointed by Jesus Christ as most especial Means of obtaining Grace and Salvation : Which no Christian, who hopes to be saved, must wilfully neglect.—These are BAPTISM, and the LORD'S SUPPER.

It must be supposed, that you have already been made Partaker of one of these two Sacraments—viz. That of BAPTISM, by

which you were admitted into the Congregation of Christ's Flock,—were restored to the Favour of God,—and had the *Holy Spirit* communicated to you, for a Principle of a new and spiritual Life; in order to awaken you, and to direct and assist that natural Reason, with which God has endued all Mankind.

But forasmuch as you have done many Things contrary to the Promise made in your Name, when you were baptized,—and will stand in need of greater Degrees of *Grace* and *Assistance*, to enable you to resist the Temptations of the World, the Flesh, and the Devil, and to do your Duty in that State of Life unto which the Providence of God shall call you; you are therefore now called upon to be Partaker of the other Sacrament,—That of the LORD'S SUPPER; by which, upon your sincere Repentance, you may obtain the Pardon of all your past Sins, and such other Graces as you stand in need of, to bring you to eternal Life and Happiness.

Take care therefore that you understand what you are called to, as well as you are able; and God expects no more.

For if you go to the *Lord's Supper*, without considering the Reason of that Ordinance, and the very great Concern you have in it,—without seeing the Necessity and Blessing of a *Redeemer*; you will go
8 with

with Indifference, and return without such Benefit as you might otherwise hope for.

To prevent this, you should seriously consider what Account the Holy Scriptures have given us of the Condition we are in, both with respect to this Life, and the Life which is to come.

That is,—That we are by Nature Sinners; and that, as such, God cannot take Pleasure in us:—And that if we die, before we are restored to His Favour, we shall be separated from Him, and miserable for ever.

This will lead you to enquire, how the Nature of Man came to be thus disordered, and prone to Evil; for you must not imagine, that God, who is infinitely good, created Man in such a State of Corruption, as you now *see* and *feel him* to be; but that he must have fallen into this wretched Condition, since he came out of the Hands of his Creator.

And so the Scripture informs us.—In the Third Chapter of *Genesis*, we have this following Account of the State of Man, Before, and After the Fall:

That *Adam* and *Eve*, from whom sprang all Mankind, were created in the Image of God, that is, Holy and Innocent; having a perfect Knowledge of their Duty, a Command of their Will and Affections, and a Power,

through the Grace of God, *to do what they are fit to be done.*

In this Condition they were placed in *Paradise in a State of Trial*, with a promise of immortal Life and Happiness, if they should continue to *fear, to love, to honour, and obey* their Creator; as also with an express Warning of the dreadful Consequence of their Disobedience.

Notwithstanding which Warning, they through the Temptation of the Devil, transgressed the Commands of God; and, by doing so, they did not only forfeit all Right to the Promise of eternal Life and Happiness, but also contracted such a *Blindness in the Understanding, such a Disorder in their Will and Affections*, as all their Posterity feel to their Sorrow; and became subject to Sin, and the Punishment of Sin, which is Misery and Death.

Concerning the *Nature and Greatness* of this Sin, we are to judge of it by the Greatness of the Punishment inflicted upon them, and their Posterity;—*For God, being infinitely Just, and Holy, could not inflict a Punishment greater than their Sin deserved.*

Now, this was the Occasion of that *universal Corruption and Wickedness*, which you see and hear of in the World, and which you cannot but feel, in some Measure, in your own Nature:—For, as the Scripture in-
forms

forms us, Gen. v. 3. *Adam begat his Children in his own Likeness*; that is, with such a depraved Nature as his was then become.

And now consider into what a sad Condition these unhappy Offenders had brought themselves; *and remember that this is your own Condition, and the Condition of all their Posterity.*

The Law of Nature and Reason was full in Force, and could not possibly be dispensed with.—At the same Time they found by sad Experience, that, as St. Paul describes the fallen State of Man, *there was a Law in their Members warring against the Law of their Mind; so that the Good which they would, they did not; but the Evil that they would not, that they did*, Rom. vii.

There could not sure be a Condition more deplorable than this:—To live only to contract evil Habits; and, by doing so,—To increase their Guilt,—To displease their Creator,—and, To leave an Offspring as miserable as themselves.

This therefore gave Occasion to God to manifest another of his most glorious Perfections, that is, his Infinite *Goodness and Mercy.*

For God, foreseeing this lamentable Condition, into which they had fallen by departing from their Obedience, his *Goodness* had provided such a Remedy, as that neither they,

nor any of their Posterity, should, on account of *their* Fall, be eternally miserable, except through their own Fault.

He therefore, in Consideration of a *Redeemer*, one of the Seed of the Woman, who should make full satisfaction to the Divine Justice for their Transgression, and who should *bruise the Head*, or break the *Power*, of that *Serpent* (the Devil) which tempted them to Sin;—in Consideration of this Promised Seed, God entered into a *New Covenant* with them, by way of Remedy for what was past, and could not be undone.

We have Reason to believe, that this *New Covenant* was more fully explained to *Adam*, than is set down in this short Account given us by *Moses*, and as it is more fully explained in the Gospel; and which was to this Purpose:—*That, on Condition of their sincere Repentance, and sincere Obedience afterwards, they should be restored to the Favour of God; and after Death, to that Life and Happiness, which in their State of Innocence was promised to them, without tasting of Death; which Favour they had forfeited by their Disobedience.*

And when we consider, that our *first Parents*, now become Sinners, stood in need of an *Atonement*, without which, while under the Displeasure of God, their very Lives must be a Burden; and it being decreed by
God,

God, as it afterward appeared, *that without shedding of Blood there was to be no Remission of Sin*, i. e. without the Death of the Sinner or some one in his Stead ; we do therefore conclude, that, at this Time, God did appoint *Sacrifices*, or Sin-offerings, to make an Atonement for the Soul : And to foreshew the *Sacrifice* of Jesus Christ (which we now commemorate) until he should be offered in Behalf of them, and all their Posterity.

And this appears from what follows in the next Chapter of *Genesis*, where we find *Abel* by Faith (that is, believing and depending upon this Ordinance of God for the Remission of Sins, until the promised Redeemer should come ; we find him) offering a *Sacrifice* which was acceptable to God, that is, a *Sin-offering*, which his Brother not doing was rejected.

But here take Notice, and remember, that these *Sacrifices* could not take away Sin, but only through Obedience to the Ordinance of God, and through Faith in the Promised Seed.

They were, indeed, very instructive and proper to lead Sinners to Repentance, and Amendment of Life, when they saw that their Sins could not be forgiven, *but by the Death of an innocent Creature*, bleeding and dying before their Eyes, to make an Atonement for their Sin.

And as *all Good Men*, before the Coming of Christ, did most religiously keep up the Remembrance of the Promised Seed, and obtained the Pardon of their Sins, and Acceptance with God, *upon offering Sacrifices through Faith in a Redeemer which was to come*;—So *all Christians*, since the Coming of that *Redeemer*, are obliged, as they hope for Pardon and Favour from God, to keep up the Remembrance of God's great Mercy in sending us a *Redeemer*, and of what that *Redeemer* has done to save us; and this in the Manner which he himself hath ordained.

Now, that you may be more sensible of, and thankful to God for this his infinite Loving-kindness, and that you may be fully convinced of the Necessity and Blessing of a Redeemer, you ought to know and consider, that our *Saviour and Redeemer* came not, *until Man had been tried in all Conditions*,—IN A STATE OF INNOCENCE,—UNDER THE GOVERNMENT OF HIS OWN REASON,—and UNDER THE LAW GIVEN BY MOSES:—All which Methods of Providence, through the perverse Will of Man, had been rendered ineffectual for the Amendment of the World.—Notwithstanding which, such was the Goodness of God, that he sent, after all, *his own beloved Son*, to take our Nature upon him, and to assure Mankind of the tender Love which he had
for

for his poor Creatures, which were ruining themselves, without perceiving the Danger they were in.

This was the *Promised Seed*!—Promised to *Adam*, as *He* that should brake the Serpent's Head, or Power of the Devil:—Promised to *Abraham*, as *He in whom all the Nations of the Earth should be blessed*:—Promised to the People of *Israel*, as *that Prophet* whom they should hear and obey at their Peril:—Lastly, Promised to *David* as *one whose Kingdom should have no End*.—And indeed it was with *this Promise* that God supported the Spirits of all who feared him, and were in Fear for themselves, until the Fulness of the Time for his Appearance should come.

And now this *Promised Redeemer* being come, he first shewed by his own Example, recorded in the Gospel, how Men must live, so as to please God,—and the Law of Nature, as well as the Law of *Moses*, having through Sin been much obscured and perverted, he explained them, and gave us such other Laws and Rules, as were absolutely necessary—to mend our Nature,—to restore us to the Image of God,—to keep us from Backsliding, and—to fit us for Heaven and Happiness.

And because in the Decrees of God, as was before observed, *without shedding of*

Blood there could be no Remission of Sin; and it being impossible that the Blood or Life of any other Creature, or of any mortal Man, could take away the Guilt and Punishment due to Sin; our gracious God, both to give to Mankind the greatest Token of his Love, and, at the same Time, to shew how great his Hatred to Sin is, by the Greatness of the Punishment it required, He sent his own Son to be the Propitiation for our Sins; that is, to make Satisfaction to his Justice, and to take off the just Displeasure which he had declared against Sinners.

And his Son (blessed for ever be his Goodness!) knowing how dreadfully sad the Condition would be of all such, who should live and die under the Displeasure of God, and what inconceivable Happiness they would deprive themselves of; he therefore, moved with Compassion for so great a Calamity, undertook to obtain their Pardon.

In order to this, he clothed himself with our Flesh, that as *Man*, He might suffer what our Sins had deserved; and, as he was the *Son of God*, he might make a full and suitable Satisfaction to the Divine Justice, offering himself a *Sacrifice* for the Sins of the whole World: And, for the Joy of delivering so many Millions of Souls from Misery, he endured *the Death of the Cross*, and all
the

the Afflictions leading to it, which we find recorded in the Gospel.

And, by this worthy *Sacrifice*, all Mankind are restored to the Favour of God, and put into a Way and State of Salvation; God having, for his Son's Sake, promised to pardon all such as shall repent, and forsake their Sins, *and bring forth Fruits meet for Repentance*;—As also to give his Holy Spirit to all such as shall sincerely desire him;—And, lastly, to make them eternally happy after Death, if during the short State of Trial, which is designed to mend our corrupt and disordered Nature, they endeavoured to observe the Rules which he has given them, and which are absolutely necessary to make them capable of Heaven and Happiness.

Stop here awhile,—and adore the infinite Goodness of God, who did not overlook lost Mankind, but sent his Son to redeem us.

He might in strict Justice have required Men to have lived up to the Law of *Nature*, and *Reason*, given in the State of Innocence, on Pain of being for ever separated from his Presence: But, instead of that, He has been graciously pleased to accept of our sincere, though imperfect Obedience, and of our sincere Repentance, when we have done amiss, and return to our Duty.

Consider

Consider this seriously:—And you cannot but express your Thankfulness after some such manner as this :

The P R A Y E R.

Blessed be God for ever, for this Instance of his Love to fallen Mankind, in committing the miserable Case of his unhappy Creatures to no less a Person than his own Son!—We are not worthy of all the Mercies which Thou hast shewed thy Servants.—Grant, O God, that this wonderful Love may not be lost upon me: But that, knowing my sad Condition by Nature, I may be truly convinced of the Necessity and Blessing of a Redeemer; and that I may, with a Heart full of Gratitude, join with thy Church in giving our devoutest Thanks to Thee, and in keeping up the Remembrance of what thy Blessed Son has done and suffered for us; to whom, with Thee and the holy Ghost, be all Honour, Praise, and Thanksgiving, for ever and ever. *Amen.*

S E C T. II.

The End and Institution of the LORD's Supper.

ST. Paul concludes his First Epistle to the *Corinthians*, with this remarkable Direction ;—*If any Man love not the Lord Jesus, let him be Anathema, Maranatha ;* that is, —Let him be separated from your Communion, as one under the Displeasure of God, and without a timely Repentance, in no Possibility of being saved : — Nothing being more grievous in the Sight of God, than for a Sinner to slight the greatest Instance of his Mercy that ever was offered to Man, as well as the only Means of his Salvation.

To prevent this, and to hinder Sinners from forgetting (which they are but too apt to do) this Token of God's infinite Love, and to fix the Love of Jesus Christ more surely in our Hearts and Memory, he himself hath taken Care, that his Love and Mercy should, throughout all Generations, be remembered : He did therefore ordain this Sacrament as a Memorial of our Redemption, and of his Love for us ;—as a Pledge to assure us of it,—and as an outward Means
and

and Sign of testifying, as well as increasing, our Love to him.

The holy Apostles of Christ, who were present when he first administered this Sacrament, give us the following Account of its End and Institution :

They signify to us, in the first Place, that *this Sacrament* was ordained by Christ the same Night in which he was betrayed ; and after they had observed the *Passover*, which had been ordained to preserve the Memory of their great Deliverance from the Bondage of *Egypt*, and which did prefigure, and was a Prophecy of a much greater Deliverance which *Jesus Christ* was to be the Author of, not only for them, but for all Mankind : — And which *Prophecy* was surprisingly fulfilled by that People, without knowing what they were doing, when they crucified Jesus Christ, *the true Paschal Lamb*, the very *same Month*, the very *same Day* of the Month, and the very *same Hour* of the Day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now, after the *Paschal Supper*, as the Apostles relate it, *Jesus Christ took Bread, and blessed it, and brake it, and gave it to his Disciples, saying, Take eat : This is my Body, which is given for you. This do in Remembrance of Me. He took also the Cup,*
and

and gave Thanks, and gave it to them, saying, Drink ye all of this; for This is my Blood of the new Covenant, which is shed for you, and for many, for the Remission of Sins: This do, as oft as ye shall drink it, in Remembrance of Me; for as oft as ye shall eat this Bread, and drink this Cup, ye do shew the Lord's Death till He come.

In Obedience therefore to this Command of Jesus Christ, who has delivered us from a much greater Bondage than that of Egypt, — The Christian Church keeps up the Memory of *his Love*, his *Sacrifice*, and his *Sufferings*, and *Death*, after this solemn Manner:

First, As an Acknowledgment, that our Lives, and all that we eat or drink to preserve them, are owing to the Bounty of God, we present upon *his Table*, by the *Hands* of his own Minister, a Portion of his Creatures, the best we have for the Support and Comfort of our Natural Life; namely, *Bread* and *Wine*. — After this, the *Bread* and *Wine* are consecrated, the *Bread* is broken, and the *Wine* poured out, to represent the Death of Christ, whose Body was broken, and whose Blood was shed, for us.

Then the *Minister of G O D*, as the *Steward* of Christ's Household, applies these Blessings to every Person who receives this
Sacra-

Sacrament, in this devout Prayer :---*The Body and Blood of Christ, which were given and shed for Thee, preserve thy Body and Soul unto everlasting Life.*

And we may be assured of it, that *this Sacrament* will be to every worthy Communicant, what the *Tree of Life* would have been unto *Adam* and *Eve* in Paradise :---And that as *they*, had they continued obedient, would have been in no Danger of temporal Death ; even so *we*, while we feed on this Bread now endued with a Life-giving Spirit, and live as we ought to do, are in no Danger of Death eternal :

These being *Pledges* to assure us, that as certainly as Bread and Wine do nourish our Bodies, so do these seal to us all the Benefits which Jesus Christ hath purchased for us by his Sacrifice and Death.

And when any *Christian* does wilfully, and for want of Faith, deprive himself of this Spiritual Food, he falls, as our *first Parents* did, into a State purely natural, and destitute of the Means of Grace and Salvation.

For the Happiness of the World, and of every Soul in it, depends upon the Sacrifice of Christ ; of which we are bound to keep up the Remembrance after this solemn Manner :

That,

That, whenever we pray for any Favour or Blessing, we may remember to do it *in his Name*:—That, whenever we are so unhappy, as to have done any Thing which may displease God, we may remember to pray to be forgiven *for Christ's Sake*.

For God grants whatever we ask, and which he sees to be for our Good, when we ask in *Faith*, that is, *in his Son's Name*; and therefore the Church concludes all her Prayers in these most prevailing Words,—*For Jesus Christ's Sake*.

In one Word, We do by this Sacrament keep up a continual Correspondence with our Lord in Heaven; and hold Communion with him, and with all the Members of his Body, which receive Nourishment and Growth from him, as the Branches from the Tree in which they are grafted, and from which when they are separated, they can bear no Fruit, and are only fit to be burned.

And as every Christian is obliged, at the Peril of his Soul, to observe it, so the Duty must be such, as every one, even the most unlearned, may understand, if it is not his own Fault.

And so indeed it is: For as an *Israelite*, *Levit. i. 4.* under the Law, being obliged to lay his *Hand* upon the *Head* of his Sacrifice, confessing his Sins, and laying them, as it were, *upon that Creature*—as he did easily

sily understand, that this was to shew him that Death was the due Reward of Sin; that this ought to humble him before God, and to give him the greatest Abhorrence of Sin, which could not be pardoned but by the Loss of the Life of an innocent Creature:

As this was plain to the meanest *Israelite*, even so the most unlearned Christian, when he considers, that our Lord Jesus Christ became a Sacrifice for us, and that on Him all our Sins were laid,—on Him who knew no Sin; he will easily understand how sad our Condition was, which required such a Sacrifice:—That this therefore ought to humble us,—To lead us to Repentance,—To make us fearful of offending God,—And to abhor those Sins which cost *Jesus Christ* his Life, before God could be prevailed with to pardon them.

He will also easily understand, that the Love of Christ, and the Remembrance of his Death, ought to be very dear to us; and that the oftener we remember it, in the Manner he ordained, the more Graces we shall receive from God—The firmer will be our *Faith*, the surer our *Pardon*, and the more comfortable our *Hopes* of meeting Him, not as an *Enemy*, but as a *Friend*, at whose *Table* we have been so often entertained.

And now, if you have considered what you have read with any Degree of Attention, you
will

will pause awhile,—until you have express'd your Gratitude for this Mercy, after some such Manner as this following:

The P R A Y E R.

O JESUS, who hast loved us, and washed us from our Sins, and purchased us by thy own Blood,—and didst ordain this Sacrament, in order to secure us to thyself, by a grateful Remembrance of what thou hast done and suffered for us, make me truly sensible of thy Love, and of our sad Condition, which did require such a Sacrifice.

May I always receive this Pledge of thy Love,—The Offers of Mercy, Pardon, and Grace, tendered to us in this holy Ordinance, with a thankful Heart, and in Remembrance of Thee, our great and best Benefactor: In Remembrance of thy holy Example,—Of thy heavenly Doctrine,—Of thy laborious Life,—Of thy bitter Passion and Death,—Of thy Glorious Resurrection,—Of thy Ascension into Heaven,—And of thy Coming again to judge the World!

And may I never forget the Obligation Thou hast laid upon us, to live as becomes thy Disciples; and to forsake every Course of Life contrary to thy Gospel!—Cease not,
O Lord,

O Lord, to love us, and by the Grace vouchsafed in this Ordinance, cause us to love Thee with all our Hearts. *Amen.*

S E C T. III.

How a Christian ought to prepare himself for this Sacrament.

AS the above Account of this holy Ordinance is easy to be understood, even by the most unlearned Christian; so the Preparation required is such, as will neither puzzle the Understanding, nor burden the Memory, nor take up too much of the Time of those that are engaged in the most necessary Employments of Life.

The Church had regard to all her Members, when she gave this short and plain Direction to such as prepare to go to the Lord's Supper:

That they Examine themselves,

Whether they repent them truly of their former Sins?

Whether they stedfastly purpose to lead a new Life?

Whether they have a lively Faith in God's Mercy through Christ?

Whether

Whether they have a thankful Remembrance of his Death? And,

Whether they be in Charity with all Men?

Now forasmuch as all Christians, who are capable of examining themselves, and their own Consciences, are bound, as they hope for Salvation through Christ, to go to this Sacrament: And because *young People* are often at a Loss how to examine themselves upon these several Heads: Here follow a few plain Directions, which they that can read, should read with Care; and they that cannot, if they have a true Concern for themselves, will find some good Christian who will be glad to read to them, and do thereby a Work which must be well-pleasing to God.

THE FIRST HEAD on which you are to examine yourself, is *concerning your REPENTANCE.*

BY what you have already heard concerning *the Fall of Man*, you understand how all Men became subject and prone to Sin; and you cannot but feel it to be so by sad Experience. We are assured also, and this by the Spirit of God, that without a sincere

cere Repentance no Man must hope to be saved.

Now by Repentance you are to understand a Man's condemning himself, for having done any thing displeasing to God; — either such Things as God has forbidden, to keep us from ruining ourselves; or by omitting such Duties as he has commanded, in order to fit us for Happiness when we die.

So that if either the *Fear* of God's Displeasure, or a *Love* of Him who has been so good to you, will weigh with you, you will most heartily condemn yourself for every thing you have done contrary to his Will and Command.

You will also beg him most earnestly to forgive you what is past; and you will promise and resolve, through his Grace and Help, not wilfully to offend him again.

And, lastly, you will not forget to pray for his *Grace* every Day of your Life; without which your best Resolutions will come to nothing.

This is *that Repentance*, concerning which you are required to *examine* yourself, before you go to the *Lord's Supper*.

Most People, it is true, are ready to own, that they are Sinners, and cry, *Lord, forgive us*; and this too often without any great

great Concern, or Purposes of Amendment.

But this you will not think sufficient, when you seriously consider, that the *End* and *Punishment* of Sin are not to be seen in this Life.

If therefore you stand in any Fear of the Judgment of God, set yourself seriously to consider your past Life; see whether you have not lived, or do not now live, in any known *Sin*, or *evil Habit*: Of *Lying*,—for Example;—or *Swearing*,—or *Drinking*,—or *filthy Talking*;—Of *Uncleanness*,—Or *keeping loose and profane Company*,—Of *following unwarrantable Pleasures and Diversions*,—or of *leading an idle, useless, sinful Life*.

If this hath been your Case, resolve to break off all these, and all such like evil Ways, which are displeasing to God: Condemn yourself for having so desperately broken the Commands of one *who can destroy both Body and Soul in Hell*:—Consider the Vows that are upon you,—and despise not the Goodness and Forbearance of God, which is designed to lead you to Repentance.

If you ask, when you are to begin this necessary Work (if it is not already begun) the Answer is short:—The very Moment you ask the Question;—and this, because if you find an Unwillingness in yourself to set

B

about

about it now,—that Unwillingness will every Day increase: very probably you will never repent, unless God by his Judgments, or by the Sight of Death, shews you your sad Error, when it may be too late to be of any real Use to you.

Now, if these Considerations affect your Heart, as sure they will, if you have any Regard for your Salvation, represent your Desires to God in some such Words as these following:

The P R A Y E R.

Blessed be God, who by his Grace, and by the Voice of his Church, hath called me to Repentance! Discover to me, O thou Searcher of Hearts, the Charge that is against me, that I may know, and confess, and forsake the Sins I have fallen into.—Give me that true Repentance, to which thou hast promised Mercy and Pardon, that I may amend where I have done amiss, and that Iniquity may not be my Ruin.—And, O blessed Advocate, who ever livest to make Intercession for us, I put my Cause into thy Hands; let thy Blood and Merits plead for me, and by thy mighty Intercession procure for me the Pardon of my past Offences:—That thou mayest say unto me, as thou didst unto the Penitent in the Gospel,—*Thy Sins are forgiven*;—so that I may go with a quiet Conscience to thy holy Table. *Amen.*

S E C T.

S E C T IV.

Concerning the Purposes you are to make
of leading a NEW, that is a CHRISTIAN
LIFE.

IN the first Place, take especial Notice,
that God accepts of our *Repentance* on
this Condition only, that we may afterwards
glorify him by an holy Christian Life.

And as he delivered the People of *Israel*
from Bondage, not that they might do what
was right in their own Eyes, but that becom-
ing an *holy Nation*, they might be an Ho-
nour to their Deliverer, *Deut. xiv. 2.*—Even
so *Christ* hath redeemed us from the Bond-
age of *Sin* and *Satan*, that he might redeem
us from this present evil World, and purify
unto himself *a people zealous of good Works.*

And as the *former* perished, that is, all
such as did not answer the End of their De-
liverance, so most surely shall we do, if we
do not obey our Redeemer.

Your Duty to *God*, your *Neighbour*, and
Yourself, you have known from a Child:—
Be assured of it, you will meet with Temp-

tations from the *Devil*, the *World*, and your own *corrupt Heart*, both to neglect and transgress the *Commands of God*.

It will be absolutely necessary therefore, that you arm yourself betimes, both with *holy Resolutions*, and with this *holy Ordinance* which you are prepared to go to, that you may be able, through the *Grace of God*, to go on in the *Way of Salvation*.

Now your Duty to God is,—*To believe in Him, to fear, and to love Him*, with all your *Heart and Soul*: forasmuch as you stand indebted to Him for all you have, or value, or hope for, in this, or the *next Life*.

Do but consider how you would behave yourself, if you were but half so much obliged to any Man on Earth;—How dearly would you *love* him!—How often would you *think* of him!—How would you strive to *please* him!—How would you be grieved, if you should be so unhappy as to offend him!—How soon and earnestly would you beg his Pardon, to be restored to his Favour!

Now, if you thus love God, it will appear in such Instances as these: You will have a very great Regard *for every thing* that belongs to Him:—You will not use his *Name* to any idle or wicked Purpose:—You will religiously observe the *Day* consecrated
to

to his Honour and Service:—You will carefully attend the *House* and *Worship* of God;—And behave yourself with Reverence and Devotion, while you are in his Presence.—You will hear his *Word* with Attention, and have a great Regard for his *Ordinances*, and for the *Persons* whom he hath appointed to administer them.

If you truly *fear* God, you will part with any thing as dear as a *Right Hand*, or a *Right Eye*, rather than provoke Him, who can destroy both *Body* and *Soul* in Hell.

If you believe Him to be the *Fountain* of all Good, you will pray to him daily.---And if you put your whole *Trust* in God, as it is your Duty to do,---you will endeavour to be pleased with all his Dealings with you.---You will never *murmur* at the Ways of his Providence, nor suffer your Heart to fret against the Lord.---And, especially, you will never attempt to better or secure your Condition by any evil Ways;---Believing, assuredly, that God can and will make you full Amends in the next Life, for what you want or suffer in this, in Submission to his Will.

Lastly, Your Duty is to be thankful to God.---The Way to be so is to look upon every *Mercy* you receive as the Gift of God;---Every *Danger* you escape, as owing to his

his *Care* and *Providence*;—Every *good Thought*, every *good Purpose*, every *Occasion of doing Good*, as the Effect of his *good Spirit*.

Think, and *act*, and *purpose* thus:---And it will be as natural to thank God for all the Dispensations of his Providence, as it is for you to beg any Blessing from him, which you stand most in need of.

Stop a while--until you have considered these Things, and until you have expressed your Sense of them in the following Prayer.

THE P R A Y E R.

THIS is indeed the first and great Command, *To love Thee, O God, with all our Heart*; for on this depends our Salvation. But even this must be the Gift of thy Grace:---For this Grace I now apply to Thee, to make my Love and Fear of Thee the governing Principle of my whole Life:---That I may always do what I believe will please Thee:---That I may carefully avoid what I know will offend Thee:---And that I may live as having Thee the constant Witness of my Thoughts, Words, and Actions.

Give me a stedfast Faith in thy Word and Promises; a firm Trust in thy Power.---Let the Fear of thy Justice keep me from
Pre-

Presumption, and a Sense of thy Goodness from Despair.---Defend me from all those bewitching Snares which destroy our Love for Thee; from worldly Cares; from all sensual and sinful Pleasures; from evil Company; from foolish Diversions; and from every thing that may make me forget, that Thou alone art worthy to be feared and loved: Grant me these Mercies for thy Son Jesus Christ his Sake;---whose Love and Death we are going to commemorate. *Amen.*

S E C T. V.

Your Duty to your NEIGHBOUR and YOURSELF.

THIS is the *Second great Command*, and will require the most solemn Resolution you can make, before you go to the *Lord's Supper*.

Consider therefore whether you can sincerely resolve as follows:

I dare not, I will not be indifferent *how* I lead my Life.---I know what God has commanded me, and I purpose sincerely to do it.

B 4

I will,

I will, in the first Place, be obedient to the lawful Commands of my *Superiors*, and especially to *those who watch for my Soul*.--- I do sincerely propose in all my Dealings to remember the Command given me by my Saviour,---*Thou shalt love thy Neighbour as thyself*,---And therefore I will make a Conscience of doing the *least Wrong* to any Man; ---of using any *Deceit*, or *Fraud*, or *Oppression*; or of taking Advantage of the *Ignorance*, *Mistakes*, or *Necessity*, of my Neighbour; knowing assuredly, that he who wrongs his Neighbour, does the greatest Injury to himself.---And if at any time I am convinced, that I have done him any Wrong, I will make him Satisfaction, as far as I am able, without being forced by Law,--*To do unto others what I would they should do to me*.

To this End, I will endeavour to live *peaceably* and *charitably* with all People;---avoiding all *Malice*, and *Revenge*, and *Evil-speaking*, and *Contention*, as much as possibly I can.---And I will speak the Truth at all times, and especially when I am called to my *Oath*, whether it be *for*, or *against*, my worldly Interest.

AS TO THE DUTY I OWE TO MYSELF--- I am convinced, that--my first and great Concern ought to be,---*To take Care of my own Soul*.

I do

I do therefore stedfastly purpose to lead a serious Life, as one *under the Sentence of Death* thought to do:---To be *sober, temperate, and chaste*; that when I die, I may be admitted into the Paradise of God, where *no unclean* Thing must enter.

To this End, I resolve to keep a Watch over myself, that I may avoid all such *Company*, such *Pleasures and Diversions*, as may make me lose the Remembrance of Death, and the Account I must give.

I will endeavour to be content with my Condition, not coveting what is another Man's, neither envying the *Prosperity*, nor taking Pleasure in the *Calamities* of my Neighbour.

And forasmuch as a Life of *Idleness* and *Luxury* is hateful to God, I will strive to do my Duty in the State of Life in which his Providence has placed me; not flattering myself that *I do no Evil*, when *I do no Good* in my Generation, lest the Sentence upon the unfruitful Tree be passed upon me,---*Cut it down; why cumbereth it the Ground?*

These Duties I will endeavour to perform, as a Proof of the Love and Reverence I bear to God, who is so good as to accept of my Repentance, and a *sincere*, though *imperfect* Obedience.

And if through *Weakness, Temptation*, or

sudden Surprize, I shall be so unhappy as to forget any of these Resolutions, and fall into Sin, I will, as soon as I perceive it, beg God's Pardon, and be more careful for the Time to come.

Now, if your Conscience can witness for you, that you piously purpose to live after this manner, you may safely go to the Lord's Table, and the Blessing of God will go along with you.

Go no further, till you have considered these Purposes again; for they are to be the Purposes of your whole Life, and of every Day of your Life.

And then address yourself to God,---that, through his gracious Assistance, they may make the most lasting Impression upon your Mind.

The P R A Y E R.

GRACIOUS God, who hast given us Precepts, and an Example to walk by, let the Remembrance of them be always seasonably present with me.---Give me Grace to practise them conscientiously.---To reverence my Betters, and all that are in Authority,---and especially such as are ordained to pray for, and to bless us in thy Name.---Let my Love for Thee, and for my Neigh-

Neighbour, keep me from all Acts of Injustice or Injury, to his Body, or good Name:—Let me never wilfully vex or trouble him;—Never covet what is his, or envy his Prosperity.---May I ever be ready to help and comfort all such as are in Distress! --Give me Grace to be faithful in all Things committed to my Trust;---That I may never pervert Truth and Justice:---Never propagate Slander, or raise evil Reports, nor ever tempt others to Sin. Give me the Spirit of Temperance and Chastity, and grant that I may never provoke Thee by any Instance of Uncleanness to shut me out of Heaven, where no unclean Thing can enter.---Give me Grace so to order my Conversation, that I may encourage others to live as becomes the Gospel of Jesus Christ; for whose Sake I beg to be heard. *Amen.*

S E C T. VI.

The next Thing you are to enquire into, is, whether you have A LIVELY FAITH in GOD'S MERCY THROUGH CHRIST.

NOW, because so very much depends upon our having such a *Faith*,-- the
 B 6 Holy

Holy Ghost has given us all the Arguments
---all the Assurance,---that our Hearts can
desire.

*God so loved the World, that he spared
not his own Son, (saith the Apostle) but
gave Him up for us all.---Rom. viii. 32.---*
Can there be a greater, a surer Pledge of
the Love of God for his poor Creatures?---
He made Him to be Sin (that is, a Sin-of-
fering):---He delivered Him to Death in
our Stead:---Can we, after this, doubt of,
or distrust, the Mercy of God?

Observe the Method *St. Paul* takes to con-
firm our Faith, by giving us the strongest
Proofs of our Acceptance with God:---
*God, saith he, commended his Love to us, in
that, while we were Enemies, we were recon-
ciled to Him by the Death of his Son.---*
*Much more, being reconciled, we shall be saved
by his Life, Rom. v. 10.---* What may we
not, after this, hope for from God?

In short, *Jesus Christ* has redeemed us
from the Curse of the Law.---*Through Him
we have Peace with God, Rom. v. 1.---*
This is the only Foundation of our *Faith*,
our *Hope*, and *Confidence*.---He is our *Sa-
crifice*, our *Mediator*, our *Advocate*; the
Knowledge of which ought to remove all
Occasions of *Despair*, and *Fear*, from the Dis-
pleasure of God.

Indeed,

Indeed, if we should attempt to go to God without an Interest in Christ, we could hope for nothing but to be rejected; but when we go to Him, as *redeemed* by his own Son,—and represent to Him, as we do *in this Holy Sacrament*, what He has done and suffered for us, we approach Him as entirely reconciled to us.

But then you must remember, that he gave himself for us, and hath redeemed us from the Power of the Devil, for this End; *that he might purify unto himself a People consecrated to his Service*.—Consecrate therefore yourself to Jesus Christ, and with faithful *Abraham* stagger not at the Promises of God; but go to this Sacrament with a full Assurance of Faith, that God will pardon your Sins, and give you all the Graces you shall stand in need of.—Only remember, *that this Faith itself* is the Gift of God, and must be prayed for, for Christ's Sake; which you may do after this Manner:

THE PRAYER.

I Beseech Thee, O God, by that Love which moved Thee to give thine own Son for lost Mankind, give me a Faith in thy Promises for his Sake, as firm as thy Word, on which my Faith is grounded:—

And

And let me never presume upon thy gracious Promises, without sincerely endeavouring to perform the Conditions on which they were made, and without being zealous of good Works, for which we were redeemed.—May the Remembrance of our Saviour's Love, and of thy great Mercy, be ever seasonably present with me, to keep me from Despair! And may my Faith in thy Promises support me in the Hour of Death!—May my Redeemer be my Refuge, his Blood and Merits plead for me, that I may have my Lot and Portion with those whom he hath purchased with his most precious Blood! *Amen.*

S E C T. VII.

Whether you have a *thankful Remembrance of Christ's Death*:—This is the next Thing you are to enquire into.

NOW this will always bear some Proportion to the Sense you have of the *Evil* He has delivered you from, and the *Blessings*

Blessings he has by his Death procured for you.

Consider therefore yourself as a *poor, sinful, lost, undone* Creature, without a *Redeemer*.—Consider what that Redeemer has done for you:—What he did, and what he suffered, when he took upon himself to answer for the Sins of Men.

Consider, that He was the Son of God; that *He had done no Wrong, neither was Guile found in his Mouth*: Notwithstanding this, being to answer for Sinners, He was treated and punished as a Sinner deserves to be:—He was *despised! Set at nought!*—Persecuted and *rejected* by his own People, whom he came to redeem!

He was *betrayed* by his own Disciple! *falsely accused!*—Unrighteously *condemned!*—Unmercifully *scourged!*—Had a Murderer preferred before Him!—Was crucified as a *Malefactor*; and, in the very Midst of his Torments, was most inhumanly reviled!

Consider the Reason of all this.---It was not only to satisfy the Justice of God for the Sins of Men, and procure their Pardon upon their Repentance and future Obedience! but also to shew Mankind, what Treatment *Sin, and Sinners*, who have rebelled

rebelled against their Maker, do deserve; ---and to teach us, when God orders or permits us Sinners to undergo such Indignities and Afflictions, in this our State of Trial, that *we* ought to take our Cross patiently, as our Redeemer did; and be content, and even pleased, to fulfil the Will of God, in following his Example *in his Sufferings* in this Life, that we may be Partakers of his Glory in the next.

In the next Place, consider the Blessings which Jesus Christ hath by his Death obtained for us. He hath delivered us from the great Power which the Devil had over Mankind, by procuring us Grace to resist and overcome him.---He hath prevailed with God, --to overlook the Untowardness of our Nature;---To pardon our greatest Offences, upon our true Repentance:---And, being by his Death *reconciled* to God, we have, for his Sake, free Liberty to apply to him, as *Children* to a *Father*, for what we stand in need of.

He has also obtained for us the Assistance of an Almighty Spirit, to enable us to know and to do, what is necessary to fit us for Heaven and Happiness:---And He has prevailed with God, that these shall be our certain Portion, if we are not wanting to ourselves.

ourselves.---In one Word, Jesus Christ has entirely freed us from all Fears of what may come hereafter, if it is not purely our own Fault.

The most unlearned Christian may know what is required of him.

The greatest Sinner may depend upon Pardon, on his Repentance.

The weakest Christian may rely upon all necessary Assistance. And the meanest Christian is sure not to be overlooked.

By all which you may perceive, what *Thanks* you owe to God for your great and good *Redeemer*; and for what he has done and suffered for you :---Which you will do well to express in some such Manner as this :

THE P R A Y E R.

GIVE me Leave, O God, to mention before Thee the Death of thy Son, and the infinite Blessings I have received thereby. Add this to all thy Favours, I beseech Thee, that I may never forget these Mercies; --- Never forget to be thankful for them; --- But that I may preserve the Remembrance of them in the Manner which he hath ordained.---

I thank

I thank Thee, O God, for that Word, in which thou hast caused these thy Mercies, and his Example, to be recorded.--- Make me truly sensible of that Love which brought Him down from Heaven;---And how sad our Condition was, which required such a Sacrifice.---May I learn by his Patience, Humility, Self-denial, and Resignation, what Virtues are most acceptable to thy Divine Majesty!---And may I take Him for my Lord and Master, and Teacher and Example; and dedicate myself to Thee, and to thy Service, for his Sake! *Amen.*

S E C T. VIII.

The last Enquiry you are to make, is,
Whether you are *in Charity with all the World.*

CONCERNING which, take especial Notice that the two great Ends of this Ordinance, mentioned in Scripture, are;---

The

The First, To keep up the Remembrance of Christ's Death till his Coming again.---

The Second, To be a solemn *Token* of our *Communion* with Jesus Christ, and of our *Union* and Charity with all his Family.

To this End he has ordained, that as all Christians, *high* and *low*, *rich* and *poor*, shall make up one Body, of which He is the Head; - and one Family, of which He is the Master:---So they should all eat at one Table, of one Bread, as a Sign of that *Love*, and *Peace*, and *Friendship*, and *Readiness*, to help one another, as Occasion shall require, and as Members of the same Body will naturally do.

And indeed your Acceptance with God will very much depend upon your hearty Good-will for every Christian, and for all Mankind.

Therefore you must take especial Care, lest there be any Person with whom you are not at Peace;---Whom you cannot forgive, and pray for, and do him all the Good that can in Reason be expected from you;---That you be disposed to make Satisfaction to any Person that has been injured by you, or who may have taken just Offence at your Words and Actions;
this

this being a Duty which Jesus Christ Himself has commanded, *Matt. v. 23.* And that you be ready to *forgive* every Person, who may have injured you, as you expect *Forgiveness* of God;—Remember the dreadful Sentence mentioned in *Matt. xviii. Thou wicked Servant, I forgave thee all thy Debt: Shouldest not thou have had Compassion on thy Fellow-servant; even as I had Pity on thee? And the Lord was wroth, and delivered him to the Tormentors.*

And, lastly, you are to take Care, that you love, *not in Word only, but in Deed, and in Truth*; that is, that you do Good, as well as give good Words; and relieve Jesus Christ in his poor Members.

And believe it for a certain Truth, that a charitable and forgiving Temper is not near so beneficial to any Body, as to him that hath it; *it being more blessed to give, than to receive*; and to forgive, than to insist upon Satisfaction for Injuries and Wrongs done to us. *Acts xx. 35.*

This being so necessary a Grace, you will not fail to beg of God most earnestly to vouchsafe it you.

The P R A Y E R.

THIS is my Commandment ; That ye love one another as I have loved you.—

Hear, O my Soul, what thy Saviour has commanded thee ;—He who loved us, and gave Himself an Offering and a Sacrifice to God for us.

May this thy Love, O Jesus, be the Motive and Pattern of my Love and Charity for all Mankind !—Where this hath not been my Practice, I implore thy gracious Pardon, and beseech Thee to fortify my Soul against all Suggestions of *Satan*, or my corrupt Nature, and blind Passions :—That I may always be prepared to go to thine Altar, with the same charitable Dispositions, with which I desire and hope to die.

Thou, O Jesus, madest thine Enemies thy Friends, by laying down thy Life for them.—Be thou my Advocate with the Father, for Grace to follow thy heavenly Charity and Example, that *I may overcome Evil with Good* : that I, and all the Members of thy Family, *may love as Brethren* :—That we may always meet at thy Table as sincere Friends, and part with true Love and Affection, as becomes thy Disciples. *Amen.*

S E C T.

S E C T. IX.

BY this time you see the *Reason* of this Institution; the *Necessity*, as well as the invaluable *Blessing*, of observing it religiously; and the *Manner* of preparing yourself for it, as often as you have an Opportunity.

And remember, that the oftener you look into the State of your Soul, in order to go to this Ordinance, the less Trouble you will have to make your Peace with God when you come to die; and the less Danger you will be in, of falling into a State of Sin and Security, which has been the Ruin of an infinite Number of Souls.

Besides this, you will have the greatest Comfort of Life, when you perceive, that you are still growing in Grace, and tending to that Perfection, which must fit you for Heaven.

On the other Hand, if you turn your Back upon this Ordinance, it must be because you will not be at the Pains to understand your *Duty*, your *Interest*, and your *Danger*.

You have not considered, that there is no *Pardon*, no *Grace*, no *Salvation*, to be
2 hoped

hoped for, but by pleading with God what his Son hath done, and suffered, and merited for us, and in the Manner he has ordained.

And if you will consult your own Conscience, it will tell you, That some of these are the *true*, though most wretched Causes, of your Contempt of this Command of your Saviour.

Either you live in some known Sin, or ungodly Way of Life, which you cannot resolve to forsake:-- Or, you are not willing to renew your Vows made in Baptism:--Or, which is generally the Case, —You have no real Concern for your Soul; only you delude yourself with some faint Purposes and Hopes, that some Time or other you will become a new Man.

In the mean Time, you are guilty of a *Sin* too like the *denying the Lord that bought you*.—You bring an evil Report upon an Ordinance of Christ, as if it were not worth observing: You harden wicked People in their Infidelity, and Neglect of their Salvation, by calling yourself a Christian, and living like a Heathen, in the Contempt of one of the greatest Means of Salvation: You live in a State, in which
all

all your Prayers, whether public or private, whether for yourself or for others, will be rejected.

In short, you provoke God every Day more and more to withdraw his Grace,—To leave you to your own corrupt Way of Living, till you have filled up the Measure of your Sins, and prepared for yourself a Sentence not to be heard without Trembling:—*I tell you, that none of those Men that were bidden, shall taste of my Supper ;*—The Marriage Supper of the Lamb in Heaven.

How great then must the Sin of *those* be, who *neglect to administer*, and of *those who turn their Back* upon this Ordinance, upon which our Salvation depends! *It being the Blood of Christ which must cleanse us from all Sin.* 1 John i. 7.

AFTER all, This is not to encourage any Person to go to the Lord's Supper without a *Wedding-garment*, without a due Regard to the Duty.—For a Man may go so unworthily, as to receive *Judgment*, instead of a *Blessing*: For Example, *Such* as live in any known Sin unrepented of;—*Such* as are not sincerely resolved to live, and be governed, by the known Laws of the Gospel;—*Such* as live at Variance with

with their Neighbours, without being willing to be reconciled;—*Such* as have done Wrong, and will not make Satisfaction, as they are able;—Lastly, *Such* as go out of mere Custom, without considering the End or Benefit of the Ordinance; and return to their usual sinful Liberties, as soon as the Service is over.

All such ought to know that they went unworthily; and if they have any true Concern for their Souls, they will consider better, and lay themselves under stricter Obligations, before they go again to the Lord's Supper.

But then let them not, at the Peril of their Souls, deal deceitfully, and make this a Pretence of neglecting to go to this Ordinance for the future; lest they provoke God to leave them to themselves, which is one of the greatest Judgments that can befall them.

On the other Hand, let not any well-meaning Christians be discouraged with Fears of having gone unworthily to the Lord's Supper; and so forbear, because they do not find all the Benefit and Change wrought in them, which they hoped for; but let them consider, that a State of Holiness and Perfection is not to be expected at once, but by Degrees, and as we make good use of the Graces which the Holy Spirit from time to time vouchsafes us:

A good Christian not being *one* who has no Inclination to Sin, but *one*, who, through the Grace of God, immediately *checks*, and suffers not such Inclinations to grow into evil Habits.

God, who knows our Infirmities, will accept our *sincere Endeavours*, though attended with *Imperfections* and *Backslidings*, provided we condemn ourselves for them, and strive to amend.

And let us remember, for our Comfort, that Jesus Christ himself pronounced all his Disciples (*the Traitor excepted*) to be *clean*, that is, *qualified* to receive this Sacrament, which he was going to administer to them, although he knew them to be subject to very great *Failings* and *Infirmities*; which soon appeared, when they all forsook him, contrary to their solemn Promises; but this they repented of, and were forgiven by their compassionate Redeemer.

If therefore you *love* God, and your Neighbour, *though not so fervently* as you could wish;—If you have a real *Desire* of being better than at present you find yourself to be;—If the Fruits of the Holy Spirit, though in a very low Degree, do appear in your Life;—Lastly, if you do daily *pray* for God's Graces, that you may in his good time be what he would have you to be; and do not live in any
known

known Sin;—By no means forbear to go to this Ordinance, as often as you have an Opportunity; and depend upon God's Blessing, and an Increase of his Graces.

The P R A Y E R.

GRANT, O God, that I may never draw down thy Judgments upon myself, either by turning my Back upon this Ordinance, or by going to it without Thought, and unworthily. May thy Mercy pardon what is past, and give me Grace for the Time to come, to consecrate my Life to Thee, and to embrace every occasion of remembering my Redeemer's Love, and thereby securing thy Favour, and my own Salvation! And, if it be thy Will, grant that I may always find such Comfort and Benefit in this Ordinance, as may encourage me to observe it with Joy unto my Life's End.

Give me leave to recommend to thine infinite Mercy, the miserable Condition of all such as neglect so great Means of Grace and Salvation: Awaken all Christian People into a Sense of this Duty: Open their Eyes, and correct their Mistakes, that they may be convinced, that this is the only Means of making their Peace with Thee, and of rendering their Persons and their Prayers acceptable to thy Divine Majesty, through Jesus Christ our Lord. *Amen.*

S E C T. X.

EVERY well-disposed Christian, after he has thus far prepared himself for this Sacrament, will endeavour to keep the Thoughts of his Duty, and the Blessings he hopes for, warm in his Heart, until the Time of Receiving.

Some of the *following Scriptures*, and Meditations upon them, may, through God's Grace, answer that End; nor will they take up too much Time, because some or more of them, as Occasion offers, may be devoutly used in the Midst of Business.

And this Method of Devotion is here proposed, to lead Christians to make proper Reflexions upon other Parts of Scripture, which they read or hear.

Rev. iii. 17. *Thou sayest, I am rich, and have need of nothing : And knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.*

This is the sad Condition, to which, as Sinners, we are subject; and it is of thy Mercy, O God, that any of us are sensible of it. Preserve me, I beseech Thee, from that *Blindness* which would hinder me from seeing my own Misery; and from that *Pride*,
which

which would keep me from acknowledging it before Thee, who alone canst help me. O give me a true Sense of the Maladies I labour under, and help me, for thy Mercies Sake, and for the Sake of Jesus my Redeemer.

Psalm li. 17. The Sacrifice of God is a broken Spirit; a broken and contrite Heart God will not despise.

But most unfit is *mine* to be to God presented, until I have obtained his Pardon for the many Sins by which it has been defiled.

Jer. iii. 12, 13. I am merciful, saith the Lord, and I will not keep Anger for ever: Only acknowledge thine Iniquity, that thou hast transgressed against the Lord thy God.

I do acknowledge my Sin unto Thee, O God; and mine Iniquities will I not hide; I do therefore implore thy Pardon, and plead thy gracious Promise, with full Purpose of Heart never again to return to Folly.

Jer. xvii. 9. The Heart is deceitful and desperately wicked: Who can know it?

I cannot, indeed, answer for my own Heart; but there is nothing, O Lord, impossible with Thee; In Thee I do put

my Trust; let me never be put to Confusion:—Keep it ever in my Heart, what an *evil Thing*, and *bitter*, it will be, *to forsake the Lord*.

1 John iii. 8. *He that committeth Sin* (who abandons himself to live in known Sin) *is of the Devil*;—is under his Power and Government.

Preserve me, gracious God, from so fatal a Blindness, to choose *Satan* for my *Lord* and *Governor*, instead of thy *Blessed Son*, who laid down his Life to redeem us from the dreadful Tyranny of the Devil.

1 John ii. 25. *This is the Promise that he hath promised us, even eternal Life*.

How infinitely good is God, to give us so great Encouragement to save ourselves from Ruin!—Give me, I beseech Thee, a firm Faith in this Promise,—that no *Fears* may terrify me,—no *Pleasures* may corrupt my Heart;—no *Difficulties* may discourage me from serving Thee.

Matt. xvi. 24. *If any Man will come after me, let him deny himself, and take up his Cross, and follow me*.

O my Saviour! who pleasedst not thyself, but tookest upon Thee the Form of a Servant, let me not profess to follow Thee,
without

without endeavouring to follow the blessed Steps of thy holy Life:—Thy *Patience*, *Meekness*, and *Humility*;—Thy great *Disregard* for the World, its *Pleasures*, *Profits*, and all its *Idols*:—Thy sensible Concern for the Miseries of Men:—Thy *Unweariedness* in doing Good:—Thy *Constancy* in Prayer, and *Resignation* to the Will of thy Father.—Let me part with any Thing as dear as a *Right Hand*, or a *Right Eye*, rather than not follow Thee.

Matt. vi. 24. *No Man can serve two Masters.—Ye cannot serve God and Mammon.*

May I never set up any *Rival*, O God, with Thee in the Possession of my Heart! May I never attempt to reconcile thy Service with that World *which is Enmity with Thee!*—Give me, I beseech Thee, the *Eyes of Faith*, that I may see the World, what in Truth it is;—The Danger of its *Riches*,—The Folly of its *Pleasures*,—The Multitude of its *Snares*,—The Power of its *Temptations*,—Its *deadly Poison*, and certain Danger of drawing my Heart from the Love of Thee.

Matt. xxii. 37, 39. *Thou shalt love the Lord thy God with all thy Heart,—And thy Neighbour as thyself.*

O that the Love of God may be the commanding Principle of my Soul; and that I may

may have this comfortable Proof of his Love abiding in me, that I study to please Him, and to keep his Commandments!—That my Love to my Neighbour may be such as God has commanded; that I may give, and forgive, and love, as becomes a Disciple of Jesus Christ!

1 John iii. 14. *We know that we have passed from Death unto Life, because we love the Brethren.*

What it is to love my Neighbour as myself, Thou, O Lord, hast taught me in thy holy Word:—Never to wrong or deceive him;—Never to grieve him, or without a Cause to create him Trouble;—Never to treat him with Contempt and Scorn;—Never to be pleased with his Misfortunes and Faults:—But to rejoice in his Happiness, and help him in his Wants.—Give me, O Lord, this Proof of my having passed from Death unto Life.

Gal. iii. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us;—that is, He was treated as one under the Curse of the Law, Deut. xxi. 23.*

Blessed God, how great was our Misery! How great was thy Mercy! when nothing could save us from Ruin, but the Death of thy Son!—I see by this, how hateful Sin is
to

to Thee.—Make it so to me, I beseech Thee. May I never flatter myself, that thy Mercy will spare me if I continue in Sin, when thou sparedst not thine own Son, when He put Himself in the Place of Sinners!—May I never provoke thy Justice! May I never forget thy Mercies, and what thy Son has done for me!

Tit. ii. 14. *He gave himself for us, that he might redeem us from all Iniquity; and purify unto himself a peculiar People, zealous of good Works.*

Blessed be God, that I was united to his People by *Baptism*! Grant that I may never disgrace Thee, or my Christian Profession, by an ungodly Life. O Thou, who hast redeemed us from Sin and Death, cause me to understand, to value, and ever remember thy great Love; and to shew that I do so, by a Life *consecrated* to thy Service.

2 Tim. ii. 12. *If we deny him, he also will deny us.*

How many deny Thee, O Jesus, without *Thought*, and without *Dread*! Do they know what they do, who *lightly* turn their Backs upon this Ordinance? Who make a Mock of Sin, which cost Thee thy Life?—Who are ashamed of Thee, and of thy
Gos-

Gospel, out of Regard to Men?—Who by their unchristian Lives do *renounce* thy Service?—Do they consider what it is to be *denied* by Thee?—That it is to have *no interest* in thy *Death*, thy *Merits*, and *Mediation*.—Gracious God, deliver me from this dreadful *Sin* and *Judgment*.

Matt. xxvi. 35. *Peter said, Though I should die with Thee, yet will I not deny Thee.*

Preserve me, gracious Lord, from a presumptuous Opinion, and Dependence on my own *Strength*, without the Aids of thy *Grace*: Let me see, in this sad Instance, my Weakness without thy Assistance, and my Ruin without thy Help.

Luke xxii. 61, 62. *And the Lord turned and looked upon Peter; and Peter remembered the Words of Christ;—and went out, and wept bitterly.*

O Jesus, look upon me with the same Eye of Compassion, whenever I shall do amiss, that I may see my Fault, and forthwith return to my Duty: Let this Instance of thy Mercy be our Comfort, since so great and repeated a Crime did not exclude *this Penitent* from thy Mercy; but let not this make us fearless of offending Thee, lest we never repent.

Luke

Luke xxii. 3, 4, 5. *Then entered Satan into Judas; and he communed with the Chief Priests, how he might betray Him unto them. — And they covenanted to give him Money, &c.*

If I should provoke Thee, O God, by resisting thy Holy Spirit, to leave me to my own *natural Corruption*, and to the Power of *Satan*, I see in this wretched Man, what Wickedness I am capable of. Lord God, *abandon* me not to my own Choice:—Shut my Heart against that *Covetousness*, which was the Root of so great a Sin. *Keep me from presumptuous Sins, lest they get the Dominion over me*; and secure me under the Conduct of thy Holy Spirit, for Jesus Christ's Sake.

Deut. xvi. 16, 17. *They shall not appear before the Lord empty; every Man shall give as he is able, according to the Blessing of the Lord thy God, which he hath given thee.*

Shall I appear before Thee, O God, worse than a *Jew*?—Can I give any Thing to thy *Poor*, but what I have received from Thee? How can I say, that I love Thee much, if I give sparingly to them, whom thou hast appointed in thy Place to receive our *Alms*?—Give me an Heart, O God, to give according to thy Blessing upon me, and as I expect thy Blessing upon myself and Substance.

1 Pet.

1 Pet. iv. 10. *As every Man hath received the Gift, even so minister the same one to another, as good Stewards.*

O God thou hast taught us, that we are all but *thy Stewards*.—Keep me, I beseech Thee, from that great Injustice of defrauding *thy Poor* of their Right:—Give me Grace to *moderate* all my *vain Desires* and *Expences*, that I may have to give to them that need;—and that the *Measure* of thy Blessings to me, may be the *Measure* of my Charity to others.

F I N I S.

N. B. This INTRODUCTION (printed on a larger Letter) with the Addition of the OFFICE of the HOLY COMMUNION and proper *Helps* and *Directions* for joining in every Part thereof with Understanding and Benefit: As also Private Devotions after the Sacrament, in the Church or at Home, with short Morning and Evening Prayers for Families, and for particular Persons, may be had of JOHN RIVINGTON, Price 2s. bound.

The *Introduction* alone, or the *Whole Book* above-mentioned, are in the List of such Books as are distributed by the SOCIETY for promoting CHRISTIAN KNOWLEDGE, and may either of them be had by the Members on the Terms of the Society, at their House, N^o 5, in Bartlett's Buildings, Holborn.



